

BOOKS Sold by J. Downing in Bartholomew-Close near West-Smithfield.

Discourses on the Being of a God, and the Immortality of the Soul; of the Weaknesses of Man; and concerning the way of preserving Peace with Men: Being some of the Essays written in French by M^{es} sieurs du Roi Royal: Rendred into English by the late John Lock, G.

A Farther Instruction for those who have learnt the Church Catechism. Wherein, by an Explanation of the Festivals and Feasts of the Church of England, Christians are reminded and fix'd in the Profession of the Articles of the Apostles Creed.

A New Method of Catechising, by way of Questions upon the Church Catechism: Together with Directions all along for inculcating into Children the Fundamental Principles of Christianity therein contain'd.

The Church Catechism broke into short Questions, with an Explanation of some Words, for the easier Understanding of it: To which are added, Prayers for the Charity-Schools.

A Short Catechism, explaining the Substance of the Christian Religion. Suited to the Understanding of Children & the meanest Capacities.

The Christians Way to Heaven: Or what he must do to be saved.

The Young man's Instructor: Or some Directions for his whole Behaviour. For the Use of the Charity-Schools.

Pastor. I Advice to young persons, in order to their being confirmed by the Bishop.

Pastoral Advice to a young Person lately confirmed by the Bishop.



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THE Church Catechism EXPLAIN'D

By Way of
Question and Answer;
And confirmed by

Scripture Proofs :

D I V I D E D

Into Five Parts, and Twelve Secti-
ons. Wherein a brief and plain
Account is given of,

- I. The Christian Covenant.
- II. The Christian Faith.
- III. The Christian Obedience.
- IV. The Christian Prayer.
- V. The Christian Sacraments.

Collected by JOHN LEWIS,
Minister of Margate in Kent.

The Sixth Edition Corrected.

London, Printed for H. H. And are to be
Sold by J. Downing in Bartholomew-Close
near West Smithfield, 1712.

The Order of the Church for Catechizing.

¶ The Curate of every Parish shall diligently upon *Sundays* and *Holidays*, after the Second Lesson at evening Prayer, openly in the Church, instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

¶ And all Fathers, Mothers, Masters and Dames, shall cause their Children, Servants and Prentices, which have not learned their Catechism, to come to Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

From the Exhortation to the God-Fathers and God-Mothers in the Office of Baptism.

YE are to take care that this Child be brought to the Bishop to be confirm'd by Him, so soon as he can say the Creed, the Lords Prayer and the Ten Commandments in the vulgar Tongue; and be further instructed in the Church Catechism set forth for that Purpose.

THE
Epistle Dedicatory.

TO

The Right Reverend and Right Honourable the Lords and all the Honourable Members of the Society Established in England for Propagating Christian Knowledge.

My Lords and Gentlemen,

THE following Explanation of our Church Catechism, being Collected to promote the Design of Propagating Christian Knowledge, which You are so gloriously employed in; I had presum'd at the first Publication of it to have offered it to you, but that I feared my meanness and obscurity might binder the Acceptance of it. But since it has been so well received, and made such use of in advancing the great design

The Epistle Dedicatory.

you are so intent in carrying on, I've no longer any Reason to hinder my presenting it to you. I am very sensible 'tis no Commendation to collect what others have written ; but 'tis not praise that I seek after, I've no other Design than to be as useful as I can, and thereby to be enabled to give up a Comfo-table Account of my Stewardship

May the B!ess'd God, whose Interest you are so much concern'd for, b'ess and succeed your pious and good Endeavours : May he make all Oppositions to fall before you here ; and may you hereafter receive that Reward which attends those who turn many to Righteousness : This is, and shall be the hearty Prayers of,

My Lords and Gentlemen,

Your most Unworthy

And Humble Servant,

J. Lewis.

My

The Preface.

My Dearly beloved Neighbours.

IHere present you with a short and easy Explication of that Catechism which our Church has provided, and enjoyned to be learnt by all her Members, before they are brought to be Confirmed by the Bishop; and wherein are taught you all Things a Christian ought to know and believe, in order to his Eternal Salvation.

How seasonable and necessary a Provision this is, our woful Experience of the wretched Ignorance and Irreligion of Persons in those Places where Catechizing is neglected, does sufficiently convince us. And indeed, where the Grounds and Principles of our Holy Religion have never been well laid, Preaching rarely proves Effectual; nor can it otherwise be expected, than that our Flocks should be render'd an easy Prey to every Seducer.

The Preface.

I would not have ye ignorant, Brethren, That Preaching of Sermons, without Catechizing, is like Building without first laying the Foundation: Without this way of Instruction, the Mind is rendred like a Ship without Ballast, and keep no steady Course, but rools, and is tossed to and fro with every Wind of Doctrin, and in continual Danger of oversetting. Hence it comes to pass, that so many are continually hearing, and yet cannot understand; ever learning, and never able to come to the Knowledge of the Truth. Nay, hence it is, that even the Holy Word of God, the great Fountain of Truth, is by such uneatechiz'd and unprincipl'd Men, so often applied for the Confirmation of the greatest Errors and most absurd Opinions. On the other Hand, where there is a sure Foundation laid, in a sound Knowledge of the Principles of Christianity; the Mind, like an House built on a Rock, stands firm against the Shock of every Tem-

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The Preface.

Temptation. And as easy as Catechizing may seem to some ignorant People, yet, if it be duly consider'd and seriously perform'd, it will be found to have more of Labour in it than Preaching it self; tho', when all is done, I'm well aware it shall please much less.

And now, I do most earnestly beseech all you that are Fathers and Mothers, Masters and Mistresses, to take especial Care to instil into the Minds of your Children and Servants, the Knowledge and Fear of God, both by Instruction and good Examples; the which will be a great Help to me in promoting the Salvation of their Souls. Indeed unless you do use your Authority, and afford me that necessary Assistance which God requires, and may justly demand from you; I cannot hope for that Success or Comfort in my Ministerial Labours, which (thro' the Blessing of Almighty God) I could hardly fail of, when conscientiously assisted by you. Wherefore, as it is my Duty to instruct them

The Preface.

by a diligent and faithful Discharge of this most Primitive and Apostolick Institution, so it is no less your Duty to see, that all those who are under your Care, do diligently and seriously attend to it ; and accordingly I adjure you, as you will answer it to the great Judge of Quick and Dead, and as you tender the everlasting Welfare of your Children and Servants, to interpose your Authority in this Bekalf. Sirs, It wou'd be a very great Instance of Cruelty, and want of natural Affection in you, to deny them their daily Bread for their mortal Bodies ; and yet that would be mean and inconsiderable, when compared with the more dreadful Effects of denying them the Means of saving Knowledge for their immortal Souls. But I hope better Things of you, and such as accompany Salvation.

I only add, that this Exposition is chiefly Collected from those of the most judicious and learned Divines of our Church which have been published.

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The Preface.

For I thought it vain to attempt to make any new Explanation since 'tis hardly possible to say any Thing that has not been said already ; and my Design was chiefly to make one that should be more useful to the younger sort of my Parishioners, than those I've yet seen. Accordingly, I've endeavoured to make the Answers plain and short, that they may be sooner learned, and more easily remembred ; and have so placed the Scripture Proofs, that the meanest Capacities may know what it is they are brought to prove. I've likewise divided the whole into Five Parts, that so you may the better see the Design of the Catechism : and because some of these Parts are of a greater Length than can be conveniently gone thro' at one Time, I thought it best to subdivide them into Twelve Sections, that so the whole may be finished in Twelve Weeks.

May it please the God of all Grace and Mercy to give his Blessing to our united Endeavours : That an abundant

Entrance

The Preface

Entrance being made into the Kingdom of our Lord and Saviour Jesus Christ, when the great Bishop of Souls shall come to make his general Visitation, we may be able to give up our respective Accounts with Joy, and not with Grief: And so receive the End of our Hopes, the Reward of our Labours, even the Salvation of all our Souls; which are the daily Prayers, and shall be the constant Endeavours of

Your true affectionate Pastor,

and Servant in Christ Jesus.

T. H.

THE
INTRODUCTION.

From Dr. COMBER.

A Lmighty God having created our first Parents after his own Image and Likewise, did condescend to enter into a *Covenant*, or *Agreement* with them, wherein he promised Life to them and their *Posterity*, upon Condition of perfect and perpetual Obedience ; but they, thro' the Temptation of the *Devil*, wilfully transgressed the Commandment of God, in Eating of the forbidden Fruit, whereby they brought not only themselves, but also their *Posterity*, into an Estate of *Sin* and *Misery* ; for having followed the *Apostate Angels* in their *Rebellion* against God,

The Introduction.

God, they did most justly deserve to partake with them in their eternal Fate and Damnation, had not the infinite Wisdom and Goodness of God found out a Way to save his lost Creatures by a *New Covenant of Grace and Mercy*, wherein he freely offers Pardon and Salvation by his well beloved Son, to all such as shall truly repent and believe in him.

And seeing this *Second Covenant* is solemnly enter'd into in our Infancy by *Baptism*, which is the first Benefit we are capable of Receiving, it seemed good to the Compilers of this excellent Catechism, to begin it where we begin our Christianity; since the being well instructed in the Nature of this Gospel Covenant, lets us into the Knowledge of the whole of our Religion. THE

THE
Church Catechism
EXPLAINED,

By Way of
Question and Answer, &c.

PART I.

The Christian Covenant.

S E C T. I.

Of the Benefits of Baptism; Or, the Mercies afforded on Gods Part.

Quest **W**hat is your Name?

Ans^{r.} P. or P.

Q. What do you call this Name
which you answer by?

A. I call it my Christian Name.

Q. Why do you call it your Christian Name?

A. Be-

A. Because it was given me when I was made a Christian.

Q. Why are you here ask'd this Name?

A. To put me in mind of the Faith I profess'd, and the Vows that I made at my Baptism, when this Name was given me.

Q. Who gave you this Name.

A. My God-fathers & God-mothers in my Baptism, wherein I was made a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven.

Q. Why did your God-fathers & God-mothers give you your Christian Name?

A. Because they presented me to my Baptism, and gave security to the Church for my Christian Education.

Q. What are the Privileges you receive by being Baptiz'd?

A. I am thereby made a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven.

Q. Why are you said to be made a Member of Christ, the Child of God, & an Inheritor of the Kingdom of Heaven?

A. Because I was not so born, but made so by Baptism.

Q. How do you prove this by Scripture?

A. By Eph. 2. 3. And were by Nature the Children of Wrath.

John

John 1. 12, 13. *As many as received him to them gave he Power [Privilege] to become the Sons of God, who were born not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God.*

John 3. 5, 6. *Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the Flesh is Flesh.*

Q. *What is it to be a Member of Christ?*

A. 'Tis to be a Member of Christ's Church, and thereby united to Christ as our Head.

Q. *Why is a Member of Christ's Church, said to be a Member of Christ?*

A. Because the Church is call'd the Body of Christ ; and Christ is call'd the Head of that Body.

Q. *Where is the Church call'd the Body of Christ ; and Christ the Head of the Church ?*

A. In Eph. 1. 22, 23. *The Church, which is his Body.*

Eph. 5. 23. *Christ is the Head of the Church.*

Q. *How do you prove, that by Baptism you are made a Member of Christ's Church ?*

A. Because Christ appointed, and his Apostles always used Baptism as the way,

way of admittance into the Church.

Q. What is it to be the *Child of God*?

A. 'Tis to be one whom God in an especial Manner loves, as a Father does his Child.

Q. Why are you first said to be a *Member of Christ*, and then a *Child of God*?

A. Because 'tis thro' Christ that I am made a *Child of God*?

Q. How do you prove from Scripture, that by Baptism you are made a Child of God?

A. From Rom. 8. 15. *Ye have received the Spirit of Adoption, whereby we cry, Abba, Father.*

Gal. 3. 26, 27. *Ye are all the Children of God by Faith in Christ Jesus: For as many of you as have been baptized into Christ have put on Christ.*

Q. What is it to be an *Inheritor of the Kingdom of Heaven*?

A. 'Tis to be so by Promise, so that I may surely, by leading a Christian Life, have the Possession of an eternal Inheritance.

Q. How is this proved by Scripture?

A. From Luke 12. 32. *Fear not, little Flock, for it is your Father's good Pleasure to give you the Kingdom.* Rom. 8. 16, 17. *We are the Children of God: And if Children,*

dren, then Heirs; Heirs of God, and Joint-heirs with Christ. 1 Joh. 2. 25. And this is the Promise that he hath promised us, even eternal Life.

S E C T. II.

Of the Vow of Baptism: Or, the Conditions required on our Part.

Q. Y^OU have told me what Privileges you have by being baptiz'd; but cannot you forfeit them?

A. Yes, I may lose them, if I do not keep the Promises made for me, when I was baptized.

Q. What did your God-fathers and God-mothers then for you?

A. They did promise and vow three things in my Name. First, that I should renounce the Devil and all his works, the pomps and vanities of this wicked World, and all the sinful Lusts of the Flesh. Secondly, That I should believe all the Articles of the Christian Faith. And thirdly, That I should keep God's holy will and Commandments, and walk in the same all the days of my Life.

Q. What is it that you here promise to renounce?

A. I promise to renounce the three spiritual Enemies to my present and future Happiness; which are the Devil, the World, and the Flesh.

Q. What

Q. What is it to renounce them ?

A. 'T is inwardly to hate, and actually to reject them, so as *not to follow, or to be led by them.*

Q. What mean you by the *Word Devil.*

A. By that general *Word*, the *Devil* is meant all the fall'n Angels who are under their Prince, combin'd for our *Ruin.*

Q. What is meant by renouncing him ?

A. The Refusing all Familiarity and Contracts with the *Devil*, whereof *Witches, Conjurers, and such as resort to them, are guilty.*

Q. What is meant by the *Works* of the *Devil* ?

A. All *Sin* ; particularly those *Sins*, which the *Devil* himself is especially charg'd with ; such as *Murder, Cruelty and Malice, Pride, Envy, and Lying and seducing others to sin.*

Q. Why is sin called the *Work* of the *Devil* ?

A. Because he first sinned, then seduced Men to sin, and doth still tempt to it.

Q. What Proof have you from *Scripture* of your *Obligation* thus to renounce the *Devil* and all his *Works* ?

A. From **1 Joh. 3.8.** *He that committeth sin is of the Devil; For the Devil sineth from the beginning. For this Purpose the*

the Son of God was manifested, that he might destroy the Works of the Devil, *I Joh. 5. 18.* We know that whosoever is born of God, sinneth not, but he that is begotten of God, keepeth himself, and that wicked one toucheth him not. *2 Tim. 2. 19.* Let every one that nameth the Name of Christ, depart from iniquity.

Q. What is the second Enemy you are to renounce ?

A. This wicked World, with its pomps and vanities.

Q. Why do you call it, this wicked World ?

A. Because of the Evil it tempts to, and the Evil Use it's put to by bad Men.

Q. What do you mean by Pomps ?

A. Honour, and Worldly Glory.

Q. What is it to renounce the pomps of this World ?

A. 'Tis to refrain from all immoderate desire of the Honour & Glory of the World, and from all Pride and Ostentation in what we enjoy of it.

Q. How do you prove from Scripture that you are obliged thus to renounce the Pomps of the World ?

A. From *I Joh. 2. 16.* *The Pride of Life is not of the Father, but is of the World.*

Phil. 2. 3. *Let nothing be done thro' Vain-*

Vain-Glory, but in Lowliness of Mind, let each esteem other better than themselves.

Q. What do you understand by the *Vanity of the World?*

A. I understand by it *Covetousness*, and all ungodly and vain Customs of the World.

Q. What is it to renounce the *Vanities of the World?*

A. 'Tis to reject all unlawful Means of gaining Riches, to refuse to follow the sinful ways, customs, or fashions of the World; and to avoid all wicked company which would lead us to them.

Q. What proof have you of being obliged to avoid all covetous Desires of the World?

A. From 1 Joh. 2. 15. *Love not the World, neither the things that are in the World. If any Man love the World, the Love of the Father is not in him.*

Luke 12. 15. Take heed and beware of Covetousness.

Q. What proof have you of your being obliged to refuse to follow the sinful Ways, Customs, or Fashions of the World?

A. From Rom. 12. 2. *Be not confor-m'd to this World.*

Q. What proof have you of your being oblig'd to avoid all wicked Company?

A. From

A. From 1 Cor. 5. 11. Now I have written unto you not to keep Company; if any man that is called a brother (Christian) be a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, with such an one no not to eat.

Eph. 5. 11. Have no fellowship with the unfruitful Works of Darkness, but rather reprove them.

Q. What do you understand by the sinful Lusts of the Flesh ?

A. I understand by them, all unlawful Pleasures to which we are provoked by our sensual Inclinations; such as Uncleanliness, Drunkenness, &c.

Q. What is it to renounce these ?

A. 'Tis to resist all Desires of them, to tame and regulate my disorderly Inclinations to them, and my corrupt Nature inwardly delighting in them.

Q. What Proof have you of your being obliged to this ?

A. From Gal. 5. 24. They that are Christ's, have crucified the Flesh, with the Affections and Lusts

Rom. 8. 13. If ye live after the Flesh, ye shall die : But if ye through the Spirit do mortify the Deeds of the Body, ye shall live.

1 Pet. 2. 11. I beseech you as Strangers and

and Pilgrims, abstain from fleshly Lusts, which war against the Soul.

Q. What is the second Duty you were at your Baptism obliged to perform?

A. To believe all the Articles of the Christian Faith.

Q. What Proof have you of your being obliged to do so?

A. From Joh. 3.36. *He that believeth on the Son, hath everlasting Life; and he that believeth not the Son, shall not see Life; but the Wrath of God abideth on him.*

Joh. 17. 3. *This is Life eternal, that they might know Thee the only true God, and Jesus Christ whom thou hast sent.*

Mark 16. 16. *He that believeth and is baptiz'd, shall be sav'd; but he that believeth not shall be damned.*

Q. What is the third Duty you promised at your Baptism to do?

A. To keep God's holy Will and Commandments, and walk in the same all the Days of my Life.

Q. What Proof have you of your being obliged to this?

A. From Mat. 28. 20. *Teaching them to observe all Things whatsoever I have commanded you.*

Eph. 2. 10. *We are his Workmanship, created in Christ Jesus unto good Works, which*

God hath before ordained, that we should walk in them.

Luk. 1. 74, 75. That we being deliver'd out of the Hands of our Enemies, might serve him without Fear, in Holiness and Righteousness before him all the Days of our Lives.

Q Dost thou not think that thou art bound to Believe and to Do as they have promised for thee?

A. Yes verily, and by God's Help, so I will. And I heartily thank our heavenly Father, that he hath called me to this state of Salvation, through Jesus Christ our Saviour. And I pray unto God to give me his Grace, that I may continue in the same unto my Lives end.

Q. Why do you think your self bound to believe and do what your God-fathers and God-mothers promised for you?

A. Because they acted in my stead and what they promised, was in my Name.

Q. Are you resolved to do what they promised for you?

A. Yes, by God's Help; for otherwise I shall forfeit the Blessings of that State which I was, by my Baptism, admitted into.

Q. What is that State?

A. It is a State of Salvation.

Q. Why do you call it a State of Salvation?

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A, Be-

A. Because I have thereby all the Means necessary to Salvation.

Q. How do you prove this from Scripture?

A. From Rom. 1. 16. *The Gospel is the Power of God to Salvation to every one that believeth.*

2 Tim. 3. 15. *From a Child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation.*

Q. How came you into this State of Salvation?

A. Our Heavenly Father called me to it, thro' Jesus Christ our Saviour, and instated me into it by Baptism.

Q. How do you prove this from Scripture?

A. From Titus 3. 4, 5. *The Kindness and Love of God our Saviour towards Man appeared, not by Works of Righteousness which we have done, but according to his Mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost.*

2 Tim. 1. 9. *God who hath saved us, Child according to his own Purpose and Grace, evenly which was given us in Christ Jesus before that the World began.*

Eph. 2. 8. *For by Grace ye are saved the thro' Faith, and that not of yourselves. Mercy it is the Gift of God.*

Q. How

Q. How do you think to be enabled to do and to continue in the performance of this which you are obliged to ?

A. I depend on God's Grace to Prevent, Assist, and Confirm me.

Q. What Reason have you for so doing ?

A. From John 15. 5. *Without me ye can do nothing.*

2 Cor. 3.5. *Not that we are sufficient of our selves to think any thing as of our selves ; but our Sufficiency is of God.*

Phil. 1. 6. *Being confident of this very thing, that he which hath begun a good work in you will perform [finish] it until the Day of Jesus Christ.*

Q. How do you think to obtain God's Grace ?

A. I will Pray unto God for it.

Q. What reason have you to think that by Prayer you shall obtain it ?

A. From Luke 11. 13. *If ye being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them as before that ask him ?*

Heb. 4. 16. *Let us come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need.*

Q. How

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PART

P A R T II.

THE
Christian Faith.

S E C T. III.

Of the Creed particularly what we are to believe concerning God the Father.

Q. **T**HE Second Thing you promised, was to believe all the Articles of the Christian Faith. What do you mean by *Articles of the Christian Faith*?

A. I thereby mean such Points of the Doctrine revealed by Christ, and contained in the holy Scripture, as are most necessary to be believed.

Q. Where are those Articles or Points briefly contain'd?

A. In the Apostles Creed.

Q. Rehearse the Articles of thy Belie-

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wo

A. I Believe in God, the Father Almighty, Maker of Heaven and Earth. And in Jesus Christ his only Son, our Lord; who was Conceived by the Holy Ghost, Born of the Virgin Mary, suffered under Pontius Pilate, was Crucified, Dead, and Buried: He descended into Hell; the third Day he rose again from the Dead: he ascended into Heaven, and sitteth at the Right Hand of God the Father Almighty: From thence he shall come to judge the Quick and the dead. I believe in the Holy Ghost; the holy Catholick Church; the Communion of saints; the Forgiveness of sins; the Resurrection of the Body; and the Life everlasting. Amen.

Q. What is the Meaning of the Word *Creed*?

A. *Creed* is the same with *Belief*.

Q. Why is it called the Apostles Creed?

A. Partly, because of the Apostolical Doctrine contained in it; partly, because it was composed in, or near the Apostles Time.

Q. What dost thou chiefly learn in these Articles of thy Belief?

A. First, I learn to believe in God the Father, who hath made me, and all the world. Secondly, in God the Son,

Who hath Redeemed me, and all Mankind, Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect People of God.

Q. What do you observe from these three Parts, into which the Creed or Belief is divided ?

A. 1. I observe a Distinction of Persons, the Father, Son, and Holy Ghost.

2. A Sameness of Nature. The Father is God. The Son is God. The Holy Ghost is God.

3. A Diversity of Offices, or Operations. The Father creates. The Son redeems. The Holy Ghost sanctifies.

Q. What Proof have you of such a Distinction of Persons in the same Divine Nature ?

A. From Mat. 28. 19. Teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

1 John 5. 7. For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost : And these Three are One.

2 Cor. 13. 14. The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all.

Q. Wha

Q. What doth the first Branch of the Creed treat of?

A. God the Father, and his Work of Creation.

Q. What is God?

A. God is an Infinite, Eternal, and Incomprehensible Spirit, having all Perfections in, and of, himself.

Q. What Proof have you of God's being a Spirit?

A. From John 4. 24. *God is a Spirit.*

I Tim. 6. 16. *Whom no Man hath seen, nor can see.*

Q. What Proof have you for his being infinite?

A. From 1 Kings 8. 27. *Behold the Heaven of Heavens cannot contain Thee.*

Jer. 23. 24. *Do not I fill Heaven and Earth, saith the Lord.*

Q. How do you prove God to be Eternal?

A. From Psal. 90. 2. *From Everlasting to Everlasting thou art God.*

I Tim. 6. 16. *Who only hath Immortality.*

Revel. 4. 8. *Lord God Almighty, which was, and is and is to come.*

Q. How do you prove God to be Incomprehensible?

Q. Wha

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A. From

A. From Job 36. 26. Behold, God is great, and we know him not. Ali

Job 37. 23. Touching the Almighty, we cannot find him out. unt

Psal. 145. 3. Great is the Lord, and his Greatness is unsearchable. bis

Q. Are there more Gods than one? dom
A. There is but one living and true God. 9

Q. How do you prove that there is but one God? Ea
are

A. From 1 Cor. 8. 4. There is none other God but one. bei

Eph. 4. 6. One God and Father of all, Ea
who is above all, and through all, and in you
you all. God

I Tim. 2. 5. There is one God, and one Mediator between God and Man, the Man A
Christ Jesus. Se

Q. How is God said to be a Father? H
A. As he created all Things, 1 Cor. 8. 6. Jun
God the Father, of whom are all Things. Vo

2. As he is the Father of our Lord Jesus Christ. 15.

3. As he is our Father by adopting us in him, having predestinated us to the Adoption of Children by Christ Jesus, Eph. 1. 5.

Q. Why do you stile God, Almighty? A

A. Because he has Power to dispose of, and govern all Things as he pleaseth. pa

Q. How

d, God is. Q. How do you prove God to be thus Almighty?

Almighty. A. From *Psal. 62. 11. Power belongeth unto God.*

*ord, and Psal. 103. 19. The Lord hath prepared his Throne in the Heavens, and his King-
han one? Dom ruleth over all.*

and true. Q. What is meant by Heaven and Earth?

t there is. A. The World, and all Things that are therein.

re is none. Q. What Proof have you of God's being the *Maker of the Heaven, and the
her of all Earth?*

ll, and in. A. From *Gen. 1. 1. In the Beginning God created the Heaven and the Earth.*

od, and one. Acts 4. 24. *Lord, thou art God, which in, the Man hast made Heaven, and Earth, and the Sea, and all that in them is.*

Father? Heb. 11.3. *Through Faith we under-
1 Cor. 8. 6. and that the Worlds were framed by the
ll Things. Lord of God, so that the Things which
r Lord Je-re seen, were not made of Things which
o appear.*

oting us in. Q. Of what did God make the World?

the Adop- A. He made it out of nothing

, Eph. 1. 5. Q. How is the World preserved?

Almighty? A. By the same Divine Power that
to dispose made it.

e pleafeth. Q. How do you prove this?

Q. How B 5 A. From

A. From *Nehem.6. 9.* *Thou, even thou, art Lord alone, thou hast made Heaven, the Heaven of Heavens, with all their Host, the Earth, and all things that are therein, the Seas, and all that is therein, and thou preservest them all.*

S E C T. IV.

Of God the Son; particularly his Names, Offices and Relations.

Q. **W**HAT does the second Branch of the Creed treat of?

A. Of God the Son, and the Work of Redemption.

Q. How is our Redeemer described?

A. By his Names, Offices, and Relations.

Q. By what Names is he called here?

A. *Jesus* and *Christ*.

Q. What doth the Name *Jesus* signify?

A. It signifies a Saviour.

Q. Why was he called *Jesus*?

A. Because he was to save his People from their Sin:, *Mat. 1. 21.*

Q. What doth the Word *Christ* signify?

A. It is the same with *Messiah*, and signifies Anointed.

Q. Why is he called *Christ*, or the Anointed?

A. Be-

A. Because he was in a spiritual Manner to perform the Offices belonging to God's Anointed.

Q. What are those Offices ?

A. They are the Offices of King, Priest, and Prophet.

Q. How is Christ a King ?

A. As he governs and protects his Church.

Q. How is he a Priest ?

A. As he *did* make Atonement, and now intercedes for, and blesseth his Church.

Q. How is Christ a Prophet ?

A. As he teaches his Church, which he *did* in his Person, and continues to do by his Spirit, Word, and Ministry.

Q. How was Christ anointed ?

A. He was anointed, or set apart to these Offices by the Holy Ghost, which he received without Measure.

Q. What are the Relations which Christ is describ'd by here in the Creed ?

A. They are Two; the one relating to God the Father, as he is *his only Son*; the other to us, as he is *our Lord*.

Q. How is Christ the only Son of God ?

A. As he derived his Essence from the Father, and was conceived and born of

a pure Virgin, by the extraordinary Power of God.

Q. How do you prove that Christ is the only Son of God ?

A. From Joh. 1. 18. *No Man hath seen God at any Time ; the only begotten Son, which is in the Bosom of the Father, he hath declared him.*

1 Joh. 4. 9. *In this was manifested the Love of God towards us ; because that God sent his only begotten Son into the World, that we might live through him.*

Q. How is he said to be our Lord ?

A. As he is in a particular Manner the Lord and Head of his Church, having all Power given unto Him in Heaven and in Earth, Mat. 28. 18.

S E C T. V.

Of Christ's Humiliation.

Q. **W**HAT is the next Thing relating to Christ ?

A. His Humiliation, and Exaltation.

Q. Wherein does his Humiliation consist ?

A. In his becoming Man ; and suffering Death.

Q. How was Christ made Man ?

A. By the Union of the humane Nature

Nature

Nature to the Divine in one Person.

Q. How do you prove that Christ did thus become Man?

A. From John 1. 14. *The Word was made Flesh.*

Gal. 4. 4. *God sent forth his Son, made of a Woman.*

Heb. 2. 16. *Verily he took not upon him the Nature of Angels, but he took on Him the Seed of Abraham.*

Q. How did Christ take on him our Nature?

A. By being *conceived by the Holy Ghost, and born of the Virgin Mary.*

Q. What Proof have you of our Lord's Conception by the Holy Ghost?

A. From Mat. 1. 20. *Fear not to take unto thee Mary thy Wife; for that which is conceived in her, is of the Holy Ghost.*

Luke 1. 35. *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also that holy Thing which shall be born of thee, shall be called the Son of God.*

Q. How do you prove that Christ was born of a Virgin?

A. From Mat. 1. 22, 23. *Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a Virgin shall be with Child, and shall bring forth a Son.* Q. Why

Q. Why was Christ conceived by the Holy Ghost?

A. That he might take our Nature without the Corruption of it.

Q. Why did Christ thus take our Nature, and become Man?

A. That he might fully discharge his Office as a Mediator, so that he might die; and being one of the same Nature with those he died for, might redeem all Mankind.

Q. How is this proved from Scripture?

A. From Heb. 2. 9. Jesus was made a little lower than the Angels for the suffering of Death; that He, by the Grace of God should taste Death for every Man.

Heb. 2. 17. It behoved him to be made like unto his Brethren, that he might be a merciful High Priest in Things pertaining to God, to make Reconciliation for the Sins of the People.

Q. Why did our Saviour suffer Death?

A. To deliver Mankind, by the infinite Price of his Blood, from the Punishment that was due for our Sins, and to reconcile his Father to us, by satisfying his Justice, he offering himself a Sacrifice for us.

Q. How is this prov'd from Scripture, to be the End of our Saviour's sufferings?

A. From Gal. 3. 13. Christ hath redeemed

deemed us from the Curse of the Law, being made a Curse for us.

Rom. 5. 10. *When we were Enemies, we were reconciled to God, by the Death of his Son.*

Heb. 9. 26. *He put away Sin by the Sacrifice of himself.*

I Joh. 2. 2. *He is the Propitiation for our Sins.*

Q. Why is Christ said to suffer under *Pontius Pilate* ?

A. To signify the Time of his Death, and the Accomplishment of the Prophecies concerning it.

Q. Who was *Pontius Pilate* ?

A. He was a Gouvernour of *Judea* under *Tiberius* the *Roman Emperour*.

Q. What sort of Death did Christ suffer ?

A. He was Crucified.

Q. How was that done ?

A. By Nailing him to a Cross of Wood set upright in the Ground, and so hanging him upon it, till he there languished and died.

Q. How came he to die this Death ?

A. In order to shew the heinous Nature of Sin.

Q. How does this shew the heinous Nature of Sin ?

A. Because this Death was the worst

sort

sort, it was most infamous, painful, and accursed

Q. Why is it said, that our Saviour died?

A. To shew that his Body, when alive, was vitally united to his soul.

Q. Why is it laid that he was buried?

A. To shew the Certainty to his Death, and give Testimony of the Truth of his Resurrection.

Q. What is meant by his descending into Hell?

A. The Disposal of his Soul in it's state of separation from the Body.

Q. How do you prove that Christ descended into Hell?

A. From Acts 2. 25, 27. David speaketh concerning him; Thou wilt not leave my Soul in Hell.

S E C T. VI.

Of Christ's Exaltation.

Q. Wherein doth our Saviour's Exaltation consist?

A. 1st. In his Resurrection. 2d. His Ascension. 3d. His Glorification. 4th. His Coming to Judgment.

Q. What

Q. What is the Resurrection of Christ?

A. 'Tis the restoring him to life by the Union of the self same Soul to the self same Body.

Q. When did our Lord rise?

A. On the third day after he died, which was of the first day of the Week, which is thence called the Lords Day.

Q. Why did our Lord rise from the Dead?

A. To assure us that he had fully compleated the whole Work of our Redemption.

Q. How do you prove from Scripture, that this was the End of our Sa- viours Resurrection?

A. From Rom. 4. 25. *Who was raised again for our Justification.*

Rom. 8. 34. *Who is he that condemneth? it is Christ that died, yea rather, that is risen again.*

Q. What do you mean by saying, that Christ ascended into Heaven?

A. I mean that he did actually go up thither, in a visible and triumphant Manner.

Q. How is this proved from Scripture?

A. From Acts 1. 9. *While they beheld, he was taken up, and a Cloud received him out of their Sight.*

Eph.

Eph. 4. 8. When he ascended up on high, he led Captivity captive.

Q. What is meant by his sitting at the Right Hand of God?

A. By it is meant, that Christ is advanced to the highest Dignity and Authority under God the Father.

Q. How is this proved from Scripture?

A. From 1 Pet. 3. 22. Who is gone into Heaven, and is on the Right Hand of God, Angels, and Authorities, & Powers being made subject unto him.

Eph. 1. 20, 21. He raised him from the Dead, & set him at his own righthand in the heavenly places, far above all Principality, and Power, & Might, & Dominion.

Heb. 10. 12. This Man after he had offered one Sacrifice for Sins, for ever sat down on the Right Hand of God.

Q. This phrase then of the Right hand of God, does not imply that God has Hands, &c.

A. No; this Way of speaking is only used in Condescension to us; for God is a Spirit; and hath no Body, nor parts of a Body.

Q. What does Christ do at the Right Hand of God?

A. He appears in the presence of God for us, as our Mediator, Intercessor, and Advocate.

Q. How

Q. How is this prov'd from Scripture?

A. From Heb. 9. 24. *Christ is entred into Heaven it self, now to appear in the Presence of God for us.*

Rom. 8. 34. *Christ, who is at the Right Hand of God, who also maketh Intercession for us.*

I Joh. 2. 1. *We have an Advocate with the Father, Jesus Christ the Righteous.*

Q. Is Christ the alone Mediator?

A. Yes, *There is one Mediator between God and Man, the Man Christ Jesus,* I Tim. 2. 5.

Q. Why are the Words, *Father Almighty,* added here?

A. To shew to us the Truth & Fulness of all that Authority and Dominion to which Christ, as our Mediator, is advanc'd.

Q. Whence shall Christ come to Judgment?

A. From Heaven.

Q. How is this proved from Scripture?

A. From I Thess. 4. 6. *the Lord himself shall descend from Heaven.*

Q. Whom shall Christ judge?

A. All Men, the *Quick,* those who shall then be alive, and the *Dead.*

Q. How is this prov'd from Scripture?

A. From Acts 10. 42. *It is he which was ordained of God to be the Judge of quick and dead.*

Q. For

(30)

Q. For what shall he Judge them ?

A. For all things, whether secret or open.

Q. How is this proved from Scripture ?

A. From 2 Cor. 5. 10. We must all appear before the judgment seat of Christ, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad.

Eccl. 12.14. God shall bring every work into Judgment, with every secret thing whether it be good, or whether it be evil.

S E C T. VII.

Of God the Holy Ghost, and the remaining Articles of the Creed.

Q. **W**HO is the Holy Ghost ?

A. He is the third Person in the Sacred Trinity.

Q. How is this proved ?

A. From Mat. 28.19. Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. What do you mean by the Word *Ghost* ?

A. Ghost is the same with Spirit.

Q. Why is he called the *Holy Ghost* ?

A. Because of his Office, which is in Christ's

Christ's stead, to sanctifie, or make holy the Chvch.

Q. How do you prove that our Sanctification proceedes from the Holy Ghost?

A. From 1 Cor. 6. 11. *But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.*

Q. What do you mean by the Church?

A. I mean a Society of Persons call'd by God to the Profession of true Religion.

Q. What does the Word *Catholick*, signify?

A. It signifies, Universal.

Q. Why is the Term *Catholick*, applied to the Christian Church?

A. To distinguish it from the Jewish Church, which was confined to one Nation; whereas the Christian Church is extended to all Nations.

Q. How is the Church said to be *Holy*?

A. As it is dedicated to God by Covenant and Profession, and is thereby obliged to be *Holy*.

Q. What are the Priviledges belonging to the *holy Catholick Church*?

A. They are Four. 1st, *The Communion of Saints.* 2d, *The Forgiveness of Sins.* 3d, *The Resurrection of the Body.* And 4th, *The Life everlasting.*

Q. What

Q. What is the first Privilege ?

A. *The Communion of Saints.*

Q. How is the Word *Saints* to be understood ?

A. 'Tis most properly to be understood of those who are the true and living Members of Christ's Church, *i. e.* such as answer the End of their Calling, by a lively Faith, and holy Conversation.

Q. In what does this Communion consist ?

A. In a Fellowship in all Acts of Divine Worship, Piety, and Charity, and in a partaking of in common the Privileges and Benefits of the Gospel.

Q. What are those Privileges which Christians have thus in common amongst them ?

A. They are ; their making all but one Body or Church ; their being all sanctified by one Spirit ; their having all one hope of their Calling ; One Lord, One Faith, one Baptism, one God and Father of all.

Q. How do you prove this *Communion of Saints*, to be the Privilege of the Church ?

A. *Acts 2. 42. They continued stedfastly in the Apostles Doctrine, and Fellowship, & in breaking of Bread, and in Prayers.*

1 Cor.

I Cor. 12.26. Whether one Member suffer, all the Members suffer with it.

Eph. 3.6. That the Gentiles should be Fellow-Heirs, and of the same Body, and Partakers of his Promise in Christ by the Gospel.

Q. What is the second Privilege of the Church?

A. Forgiveness of Sins.

Q. What is Sin?

A. Sin is the Transgression of the Law of God.

Q. What is the Punishment due to Sin?

A. Death temporal and eternal.

Q. What proof have you of this?

A. From Rom. 6. 23. The Wages of Sin is Death.

Matt. 25. 46. These [the Wicked] shall go away into everlasting Punishment.

Q. What is the Forgiveness of Sin?

A. 'Tis God's not exacting the Punishment due to Sin, from those that have committed it.

Q. On what Terms is Sin forgiven?

A. On condition of our Faith and Repentance.

Q. How is this proved from Scripture?

A. From Acts 26. 18. That they may receive forgiveness of Sins by Faith that is in me.

Luke

Luke 24. 47. That Repentance and Remission of Sins should be preached in his Name among all Nations.

Q. By what Means is God thus reconciled to sinful Man, as to forgive him his Sins?

A. 'Tis thro' Jesus Christ, who has suffer'd in our stead, and thereby merited this Benefit of Pardon and Forgiveness.

Q. How do you prove this from Scripture?

A. From Eph. 4. 32. God, for Christ's sake hath forgiven you.

2 Cor. 5. 19. God was in Christ, reconciling the World unto himself; not imputing their Trespasses unto them.

Eph. 1. 7. In Christ we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace.

Q. What is the third Privilege of the Church?

A. The Resurrection of the Body.

Q. What do you understand by the Resurrection of the Body?

A. I understand, that the Body shall be raised out of the Dust, and being again united to the Soul, shall be glorious and immortal.

Q. How

Q. How do you prove this from Scripture?

A. From Joh. 5.28,29. *The Hour is coming, in the which all that are in the Grave's shall hear his Voice, and shall come forth; they that have done good, unto the Resurrection of Life; and they that have done evil, unto the Resurrection of Damnation.*

2 Cor. 4. 4. *Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus.*

Phil. 3. 21. *Who shall change our vile Body that it may be fashioned like unto his glorious Body.*

1 Cor. 15:53. *This mortal must put on Immortality.*

Q. What is the fourth Priviledge of the Church?

A. Life everlasting.

Q. What do you mean by the *Life everlasting?*

A. A State of most perfect Happiness, consisting in the Perfection of our Natures and the Enjoyment of God to all Eternity.

Q. How do you prove from Scripture, that the Righteous shall be placed in such a State?

A. From Joh. 6.47. *He that believeth on me, hath everlasting Life.*

Mat. 22. 30. *In the Resurrection they are as the Angels of God in Heaven.*

1 Pet. 5. 4. *When the chief Shepherd shall appear, ye shall receive a Crown of glory that fadeth not away.*

Q. How are the Wicked to be disposed of hereafter?

A. They are to be banish'd from the Presence of God, & tormented eternally in Hell, with the Devil and his Angels.

Q. How is this proved from Scripture?

A. From Mat. 25. 41. *Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.*

1 Cor. 6. 9. *Know ye not, that the unrighteous shall not inherit the Kingdom of God?*

2 Thes. 1.7,8,9. *The Lord Jesus shall be revealed from Heaven, with his mighty Angels, in flaming Fire, taking Vengeance on those that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting Destruction from the presence of the Lord, and from the Glory of his power.*

Q. Why do you say *Amen* at your concluding the Creed?

A. To shew my steadfast belief of it, and my Desire to live as one that heartily believes it.

PART

P A R T III.

T H E
Christian's Obedience.

S E C T. VIII.

Of the Ten Commandments, particularly, of our Duty towards God, contained in the four first Commandments.

Q. **W**HAT is the the third Thing that was promised in your Name at your Baptism?

A. That I should keep God's holy Will and Commandments and walk in the same all the Days of my Life.

Q. What are these Commandments?

A. The same which God speak in the XX Chap. of Exodus, saying, I am the Lord thy God who brought thee out of the Land of Egypt out of the House of Bondage.

Q. What Proof have you that Christ has confirmed these Commandments?

A. From Mat. 19. 17. *If thou wilt enter into Life, keep the Commandments.*

Rom. 7. 12. *The Law is holy, and the Commandment holy, and just, and good.*

Q. How is it that you are to keep these Commandments?

A. I must observe all of them, make them my daily Practice, and that as long as I live.

Q. Which is the first Commandment?

A. Thou shalt have none other Gods but me.

Q. What is forbidden in this Commandment?

A. I am forbidden to have, or own, any more than one God, and to give the Honour due to God, to any other.

Q. How do you prove that you must worship none but God?

A. From Mat. 4. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Q. What is required of us in this first Commandment?

A. I am required to believe in God, to fear him, and to love him with all my Heart, with all my Mind, with all my Soul and with all my Strength.

Q. How do you prove it to be your Duty to believe in God?

A. From Heb. 11. 6. *Without Faith, it is impossible to please him; for he that cometh to God, must believe that he is, and that he is a Rewarder of them that diligently seek him.*

Rom.

Rom. 4. 20. *He staggered not at the Promise of God thro' unbelief, but was strong in Faith, giving glory to God.*

Q. How do you prove it your Duty to fear God?

A. From Luke 12. 5. *I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into Hell; yea, I say unto you, fear him.*

I Pet. 2. 17. *Fear God.*

Q. How do you prove it your Duty to love God?

A. From Mar. 12. 30. *Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul and with all thy Mind, and with all thy Strength.*

Eph. 6.24. *Grace be with all them that love our Lord Jesus Christ in sincerity.*

Q. What is the second Commandment?

A. *Thou shalt not make to thyself any graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth: Thou shalt not bow down to them, nor worship them, for I the Lord thy God, am a jealous God, and visit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shew Mercy unto thousands in them that love me, and keep my Commandments.*

Q.

Q. What is forbidden in this Commandment ?

A. The making of any Image or Picture to worship the true God by.

Q. What difference is there betwixt this and the first Commandment ?

A. The first Commandment forbids the Worship of all false Gods ; and this forbids the Worshipping the true God after a false Manner.

Q. What Proof have you against idolatrous Worship ?

A. From 1 Cor. 10. 14. *My dearly beloved, flee from Idolatry.*

2 Cor. 6. 16. *What Agreement hath the Temple of God with Idols ?*

1 Joh. 5. 21. *Little Children keep your selves from Idols.*

Q. What is required in this Commandment ?

A. To worship him, to give him Thanks, to put my whole Trust in him, to call upon him.

Q. How do you prove it your duty to worship God ?

A. From Joh. 4. 23. *The Hour cometh and now is, when the true Worshippers shall worship the Father in Spirit & in Truth: For the Father seeketh such to worship him.*

Mat. 4. 10. *Thou shalt worship the Lord thy God.*

Q. What

Q. What Proof have you for Bodily
Worship? (41)

A. From Luke 22. 41. *He [Christ] kneeled down and prayed.*

Acts 20. 36. *He [Paul] kneeled down and prayed with them all.*

Q. How do you Prove it your Duty
to give Thanks unto God?

A. From Eph. 5.20. *Giving Thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ.*

Heb. 13. 15. *Let us offer the Sacrifice of Praise unto God continually, that is, the fruit of our Life, giving thanks to his name.*

Q. How do you prove it your Duty
to put your whole trust in him?

A. From 1 Tim. 4. 10. *We trust in the Living God.*

1 Pet. 5. 7. *Casting all your Care upon him, for he careth for you.*

Q. How do you prove it your Duty
to call upon God?

A. From Mat. 7. 7. *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*

Eph. 6. 18. *Praying always with all Prayer and Supplication in the Spirit, and watching thereunto with all Perseverance*

Col. 4. 2. *Continue in Prayer; and watch in the same with Thanksgiving.*

C 4.

Q. What

Q. What is the third Commandment?

A. Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.

Q. What is meant here by the Name of God?

A. That by which he is made known to us; as his Titles, Attributes, Ordinances, Words, and Works.

Q. What is it then that is forbidden in this Commandment?

A. All false Swearing, and all rash or common Swearing, all Blasphemy, or speaking reproachfully of God and Religion, and all irreverent use of the Name of God, or of things belonging to him.

Q. How do you prove it unlawful to dishonour God's Name by rash or common Swearing?

A. From Mat. 5. 34. *I say unto you, Swear not at all.*

James 15. 12. *Above all things, my Brethren Swear not.*

Q. What is required in this Commandment?

A. To honour God's Holy Name, and his Word.

Q. What is it to honour Gods Name?

A. It is to use it with Reverence in our Oath,

Oaths, Vows, Promises, Discourse, and Worship.

Q. How do you prove it your Duty thus to honour God's Name?

A. From Psalm 99. 3. Let them praise thy great & terrible Name, for it is holy.

1 Tim. 6. 1. That the Name of God be not blasphem'd.

1 Cor. 10. 31. Whatever ye do, do all to the Glory of God.

Q. What is it to honour God's Word?

A. It is reverently to read, and hear the Holy Scriptures, and to use with respect whatever has a more immediate relation to God and his Service.

Q. How do you prove it your duty thus to honour God's Word?

A. From Col. 3. 16. Let the word of Christ dwell in you richly in all wisdom.

1 Cor. 12. 12. Receive with meekness the ingrafted word, which is able to save your souls. But be ye doers of the Word, & not hearers only, deceiving your own selves.

Levit. 10. 3. I will be sanctified in them that come nigh me.

Q. What is the fourth Commandment?

A. Remember that thou keep the Sabbath Day: & for Days shall labour, and do all that hast to do, but the Sabbath Day is the Sabbath Day.

hath of the Lord thy God: In it thou shalt do no manner of Work, thou, and thy Son, and thy Daughter, thy Manservant and thy Maid-servant, thy Cattle, and the Stranger that is within thy Gates: For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day: Wherefore the Lord blessed the seventh Day, and hallowed it.

Q. What doth the Word Sabbath signify?

A. It signifies Rest.

Q. What is meant by God's hallowing the seventh Day?

A. 'Tis his setting it apart for holy Uses.

Q. What are those holy Uses which the Sabbath was set apart for?

A. It was set apart for the publick and private Worship of God.

Q. In what does the publick Worship of God consist?

A. It consists in Prayer, hearing the Word of God read and preach'd, in setting forth his Praise, and in receiving the Sacrament.

Q. Wherein does the private Worship of God consist?

A. It consists in Prayer, Reading, and Meditation on the Word and Works of God.

Q. What

45
Q. What is required farther in this Commandment?

A. It requires that we rest from all servile and ordinary Employments

Q. Why do Christians observe the first Day of the Week as a Sabbath, and not the seventh?

A. Because on the first Day of the Week, Christ arose from the Dead.

Q. What Proof have you of this Practice of observing the first Day of the Week, as the Sabbath.

A. From John 20.19. *The same Day at Evening, being the first Day of the Week, when the Doors were shut, where the Disciples were assembled, For Fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you.*

Acts 20. 7. *Upon the first Day of the Week when the Disciples came together to break Bread, Paul preach'd unto them.*

Q. What is the Sum of what is required in these four first Commandments?

A. *To serve God truly all the Days of my life.*

S E C T. IX.

Of our Duty towards our Neighbour, contain'd in the six last Commandments.

Q. **W H A T** is the fifth Commandment.

A. Honour

A. Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.

Q. What is required in this Commandment?

A. I am required in it, To love, honour and succour my Father and Mother; to honour and obey the King, and all that are put in Authority under him: to submit my self to all my Governours, Teachers, Spiritual Pastors and Masters: to order my self lowly and reverently to all my Masters.

Q. How do you prove it your Duty to Love, Honour, and Succour your Father and Mother?

A. From Mat. 15.4. God commanded saying, Honour thy Father and Mother.

Eph. 6. 1. Children obey your Parents in the Lord, for this is right.

1 Tim. 5.4 If any Widow have Children or Nephews [GrandChildren] let them first learn to shew Piety [kindness] at home, and to requite their Parents; for that is good and acceptable before God.

Q. How do you prove what the Parents Duty is towards their Children?

A. From Eph 6.4. Ye Fathers provoke not

no your Children to wrath, but bring them up in the nurture and admonition of the Lord.

Heb. 12. 7. What Son is he whom the Father chasteneth not ?

Q. How do you prove it your duty to honour and obey the King, and all that are put in authority under him ?

A. From Rom 13. 8. Let every Soul be subject to the Higher Powers.

Titus 3.1. Put them in mind to be subject to principalities and powers, to obey Magistrates, be ready to every good work.

I Pet. 2. 13, 14. Submit your selves to every ordinance of man for the Lords sake; whether it be to the King as supreme or unto Governours, is unto them that are sent by him for the punishment of evil doers, and for a praise of them that do well.

Q. How do you prove it your duty to submit your self to your spiritual Governours, Teachers, and Pastors ?

A. From Heb. 13. 17. Obey them that have the rule over you, and submit your selves, for they watch for your Souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you.

I Tim 5. 17. Let the Elders that rule well be counted worthy of double honour; especially they who labour in the Word and Doctrine.

Q. How

Q. How do you prove it the Duty of Servants to submit to their Masters ?

A. From Eph. 6. 5,6. Servants, be obedient to them that are your Masters, according to the Flesh, with Fear and Trembling, in Singleness of Heart, as unto Christ: Not with Eye-service, as Men pleasers, but as the Servants of Christ, doing the Will of God from the Heart.

Tit. 2. 9, 10. Exhort Servants to be obedient unto their own Masters, and to please them well in all Things; not answering again; not purloining, but shewing all good Fidelity, that they may adorn the Doctrine of God our Saviour in all Things.

1. Pet. 2. 18. Servants be Subject to your Masters with all Fear, not only to the good and gentle but also to the froward.

Q. How do you prove the Duty of Masters towards their Servants ?

A. From Col. 4. 1. Masters give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven.

Eph. 6. 9. Ye Masters, do the same things unto them, forbearing threatening, knowing that your Master also is in Heaven; neither is there respect of Persons with him.

Q. How do you prove it your Duty to order your self lowly and reverently to all your Betters ?

A. From

A. From 1 Pet. 5. 5; Ye younger submit your selves unto the Elder.

Eph. 5: 21. Submitting your selves one to another in the fear of God.

Q. What is the Sixth Commandment?

A. Thou shalt do no Murder.

Q. What is the Sin forbidden in this Commandment?

A. The Sin of Murder, or the wilful killing of our Neighbour.

Q. What is required in this Commandment?

A. To love my Neighbour as my self, and to do unto all Men as I would they should do unto me, to hurt no Body by Word or Deed, and to bear no malice or hatred in my heart.

Q. How do you prove it your Duty to love your Neighbour as your self?

A. From Jam. 2.8. If ye fulfil the Royal Law, according to the Scripture, Thou shalt love thy Neighbour as thy self, ye do well.

John 13.34. A new Commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.

Q. How do you prove it your Duty to do to all Men, as you would they should do unto you?

A. From Mat. 7.12. All Things whatsoever ye would that Men should do to you, do even so to them.

Luke 6.31. As ye would that men should do to you, do ye also to them likewise.

Q. How do you prove it your Duty to hurt no body by word or deed?

A. From Rom 12.17,18. Recompence to no Man evil for evil. If it be possible as much as lieth in you, live peaceably with all Men.

Eph. 4. 31. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you.

Q. How do you prove it your Duty to bear no malice nor hatred in your Heart?

A. From Col. 3. 8. Put off all these, anger, wrath, malice.

1 John 3. 15. Whosoever hateth his Brother, is a murderer; and ye know, that no murderer hath eternal Life abiding in him.

Eph. 4. 26. Let not the Sun go down upon your Wrath.

Q. What is the seventh Commandment?

A. Thou shalt not commit Adultery.

Q. What is forbidden in this Commandment?

A. The acting atly manner of Uncleanness, and the encouaging any Desire of, and inclination to it.

Q. What is required in this Commandment?

A. No

A. To keep my Body in Temperance, Soborness, and Chastity.

Q. How do you prove it your Duty to keep your Body in Temperance and Soborness?

A. From Luke 21. 34. Take heed to your selves, lest at any time your hearts be overcharg'd with surfeiting and drunkenness, and cares of this Life.

Rom. 13. 13. Let us walk honesty as in the day, not in rioting and drunkenness.

Eph. 5. 18. Be not drunk with wine, wherein is excess.

Q. How do you prove it your Duty to keep your Body in Chastity?

A. From 1 Thess. 4. 7. God hath not called us to uncleanness, but unto holiness.

1 Cor. 6 18. Flee Fornication: He that committeth Fornication, sinneth against his own Body.

Eph. 5. 5. This ye know, that no whoremonger, nor unclean person, hath any inheritance in the Kingdom of Christ, and of God.

Heb. 13. 4. Whoremongers and Adulterers God will judge.

Col. 3. 8. --- put --- filthy communication out of your Mouth.

Q. What is the Eighth Commandment?

A. Thou

A. Thou shalt not Steal.

Q. What is forbidden in this Commandment?

A. The taking away, or detaining from another by Force, or Deceit, that which is his Right.

Q. What is required of you in this Commandment?

A. I am required to be true and just in all my Dealings, to keep my hands from Picking and Stealing, to learn and labour to get my own living and to do my duty in that state of Life unto which it shall please God to call me.

Q. How do you prove it your Duty to be true and just in all your Dealings?

A. From Rom. 13. 7, 8. Render to all their Dues, owe no Man any Thing.

Levit 25. 14. If thou sell ought unto thy Neighbour; or buyest ought of thy Neighbours Hand, ye shall not oppress one another.

Jer. 22. 13. Wo to him who buildeth his House by Unrighteousness, and his Chambers by Wrong; who useth his Neighbours Service without Wages.

Q. How do you prove it your Duty to keep your Hands, &c.

A. From Eph. 4. 28. Let him that stole, steal no more.

1 Thess.

1 Thess. 4. 6. That no Man go beyond and defraud his Brother in any matter.

Q. How do you prove it your Duty to learn and labour to get your own living honestly, in that state, &c.

A. From Eph. 4. 28. Rather let him labour, working with his Hands the Thing which is good.

1 Thess. 4. 11. That ye study to be quiet, and to do your own business, and to work with your own Hands.

2 Thess. 3. 12. We command, and exhort, by our Lord Jesus Christ, that with quietness they work, and eat their own Bread.

Q. How do you prove it your Duty to relieve the Poor, according to the state of Life in which you are placed ?

A. From Luk. 14. 41. Give Alms of such things as ye have.

Acts 20. 35. Ye ought to support the weak, and to remember the Words of the Lord Jesus, how he said, it is more blessed to give, than to receive.

Eph. 4. 28. Let him Labour, working with his Hands, that he may have to give to him that needeth.

Q. What is the Ninth Commandment?

A. Thou

A. Thou shalt not bear false witness against thy Neighbour

Q. What is the Sin here forbidden ?

A. The unjust Accusation of any body, whether on Oath, or otherwise.

Q. How do you prove that this is forbidden you ?

A. From Luke 3. 14. *Neither accuse any falsely.*

Q. What is required in this Commandment ?

A. To keep my Tongue from evil speaking, lying, and flandering, to vindicate my Neighbour, when I know he is wronged ; and to judge the most charitably of others.

Q. How do you prove it your Duty to keep your Tongue from evil speaking, and flandering ?

A. From Jam. 1. 26. *If any Man among you seem to be religious, and brideth not his Tongue, This Man's religion is vain.*

Titus 3. 2. Speak evil of no Man.

Jam. 4. 11 Speak not evil one of another.

Q. How do you prove it your Duty to keep your Tongue from Lying ?

A. From Eph. 4. 25. *Putting away Lying*

ing, speak every Man truth with his neighbour, for we are Members one of another.

Col. 3. 9. Lie not one to another.

Rev. 21. 8. All Liars shall have their part in the Lake which burneth with fire and brimstone.

Q. How do you prove that you ought to judge charitably of others?

A. From Mat. 7. 1. Judge not, that ye be not judged.

I Cor. 13. 5. Charity thinketh no evil.

Q. What is the Tenth Commandment?

A. Thou shalt not covet thy Neighbour's House, Thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Dr, nor his Ass, nor any thing that is his.

Q. What is the Sin forbidden in this Commandment?

A. I am forbidden to covet, or desire to get other Mens Goods, by any indirect Means: I am not to entertain so much as the Thoughts of doing any thing that can be supposed to be to the prejudice of my Neighbour.

Q. How do you prove it your Duty not to covet nor desire other Mens Goods?

A. From Luke 12. 15. Take heed, and beware of Covetousness.

Heb. 13. 5. *Let your Conversation be without Covetousness.*

Acts. 20.33. *I have coveted no Mans Silver, or Gold, or Apparel.*

Q. What is required in this Commandment ?

A. I am required to be content in my present State and Condition.

Q. How do you prove this to be your Duty ?

A. From Phil. 4. 11. *I have learned in whatsoeuer state I am, therewith to be content.*

1 Tim. 6. 8. *Having Food and Raiment, let us be therewith content.*

Heb. 13. 5. *Be content with such things as ye have.*

Q. The Commandments as you have repeated them, are Ten ; How then are they said by our Saviour, Mat. 22. to be Two ?

A. They are said to be two, as they are divided into two Tables, containing my Duty towards God, and my Duty towards my Neighbour.

Q. What is thy Duty towards God ?

A. By Duty towards God, is, to believe in him, to fear him, and to love him with all my Heart, with all my

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my Mind, with all my Soul, and with all my Strength, to Worship him, to give him Thanks, to put my whole Trust in him, to call upon him, to honour his Holy Name and his word, and to serve him truly all the Days of my Life.

Q. What is thy Duty towards thy Neighbour?

A. My Duty towards my Neighbour, is to love him, as my self, and to do unto all Men as I would they shuld do unto me, to love, honour, and succour my Father and Mother, to honour and obey the King, and all that are put in Authority under him, to submit my self to all my Governors, Teachers, Spiritual Pastors and Masters, to order my self lowly and reverently to all my Masters; to hurt no Body by word or Deed; to be true and just in all my Dealings; to bear no Malice nor Hatred in my Heart; to keep my Hands from picking and Stealing; and my Tongue from Evil speaking, Lying, and Slander; to keep my Body in Temperance, Sobriety, and Chastity; not to covet or desire other Mens Goods, but to learn and labour

hour truly to get my own living, and to do my duty in that state of life, unto which it shall please God to call me.

P A R T . IV .

T H E
Christian Prayer.

S E C T . X .
Of the Lord's Prayer.

Cat. **M**y good Child, know this, that thou art not able to do these things of thy selfe, nor to walk in the Commandment of God, and to serve him without his special Grace, which thou must learn at all times to call for by diligent Prayer; let me hear therefore if thou canst say the Lord's Prayer.

A. Our Father which art in Heaven, Hallowed be thy Name, thy Kingdom come, thy Will be done in Earth as it is in Heaven, give us this Day our daily Bread, and forgive us our Trespasses, as we forgive them that trespass against us, and lead us not into Temptation, but deliver us from Evil, for thine is the Kingdom, the Power and the Glory, forever and ever, Amen.

Q. Why

Q. Why do you call it the Lord's Prayer?

A. Because our Lord Jesus Christ was the Author or Composer of it.

Q. How does it appear that we are directed to use this Prayer?

A. From Mat. 6.9. After this manner pray ye.

Luke 11. 2. When ye pray, say Our Father, &c.

Q. What desirest thou of God in this Prayer?

A. I desire my Lord God our heavenly Father, who is the Giver of all Goodness, to send his Grace unto me, and to all People, that we may worship him, serve him, and obey him as we ought to do; and I pray unto God that he will send us all things that be needful both for our Souls and Bodies; and that he will be merciful unto us, and forgive us our Sins; and that it will please him to save and defend us in all Dangers, ghostly and bodily; and that he will keep us from all Sin and Wickedness, and from the godly Enemy, and from everlasting Death: And this I trust he will do of his Mercy and Goodness, through our Lord Jesus Christ, and therefore I say, Amen. Soh. it.

D

Q. Whi

Q. What are the general parts of this Prayer?

A. They are Three, viz. the Preface, the Petitions, and the Conclusion.

Q. What is the Preface?

A. Our Father which art in heaven.

Q. What does this teach us?

A. It teaches us whom we are to pray to, and with what Frame of Spirit we should pray.

Q. Whom does it teach us to pray unto?

A. It teaches us to pray unto God only.

Q. What Frame of Spirit does it teach us to pray with?

A. It teaches us to pray with Reverence, Charity and Confidence.

Q. How does it direct us to pray with Reverence?

A. Because as God is our *Heavenly Father*, he must be invested with Authority, Majesty and Power, to require Respect from us.

Q. How does it direct us to pray with Charity?

A. Because it requires us to pray for others, as well as our selves; & therefore we say, not *My Father*, but *Our Father*.

Q. How does it direct us to pray with Confidence?

A. Because

A. Because it represents God as the Giver of all Goodness, and one whom we may claim a particular Interest in, as being *Our Father*.

Q. How many Petitions are there in the Lords Prayer ?

A. Six.

Q. What desirest thou of God in these Petitions ?

A. In the three first, I desire that God may be glorified, by our Worshiping him, serving him, and obeying him as we ought to do ; and in the other three, that our wants may be supplied.

Q. What is the first Petition ?

A. Hallowed be thy Name.

Q. What is meant, by Hallowing of God's Name ?

A. By it is meant, the treating of God himself, and what ever relates to him, after an Holy manner.

Q. What do you pray for in this petition ?

A. I pray that God may be Honour'd by us, and all Men, in every thing ; and that he would enable us to promote the Honour of his Name by an holy, Useful and Exemplary Life and conversation.

Q. What is the second Petition ?

D 2

A. Thy

A. **Thy Kingdom come.**

Q. What is meant by the Kingdom of God ?

A. His Sovereign Authority in the World, the power of his Grace in the Church, and the perfection of Glory in Heaven.

Q. What do you mean in praying for the coming of this Kingdom ?

A. I pray that God would rule in our Hearts, and enlarge the Christian Church, by destroying the power of Sin and Satan ; and that he would hasten his Kingdom of Glory.

Q. What is the third Petition ?

A. **Thy Will be done, &c.**

Q. What do you mean by the Will of God ?

A. Whatsoever he hath promised or commanded in his Word, or does inflict in the course of his Providence.

Q. What then do you pray for in this Petition ?

A. I pray that God will accomplish in his good time, whatever he has promised, and make me, and all the World to submit to, and serve him with our utmost care and diligence, as the Angels and Saints do in Heaven.

Q. What is the fourth Petition ?

A. **Give us**

A. **Thy**

Q. **A**

A. **Thy**

Q. **Thy**

A. **Thy**

Q. **Give**

A. **Thy**

Q. **Thy**

A. **Thy**

A. Give us this Day our daily Bread.

Q. What is meant by *Daily Bread*?

A. That which is every Day necessary for our Substance, and convenient for our Comfort.

Q. Why do you every day pray,
Give us this Day?

A. Because we every Day depend upon God for the supply of what we want, and for the blessing of what we have.

Q. Is this all you pray for in this Petition, that which is necessary and convenient for the Bodies?

A. No, Bread is sometimes used in a spiritual Sense; accordingly I pray that God will send us all things that be necessary for our Souls.

Q. What is the fifth Petition.

A. And forgive us our Trespasses, &c.

Q. What is meant by *Trespasses*?

A. All Sins of what sort or degree soever.

Q. Why do you add, *as we forgive them that trespass against us*?

A. As an Argument for God to forgive us, and to shew the necessity of our forgiving our Brethren, since 'tis a Condition without which we shall not be forgiven our selves.

Q. How do you prove that forgiving others is the Condition of our expecting Forgiveness from God ?

A. From Mat. 6. 14, 15. If ye forgive men their trespasses, your heavenly Father will also forgive you : But if you forgive not Men their trespasses, neither will your Father forgive your trespasses.

Mat. 11. 25. When ye stand, praying, forgive if ye have ought against any, that your Father also which is in Heaven, may forgive you your trespasses.

Luke 6. 37. Forgive, and ye shall be forgiven.

Q. What is the sixth Petition ?

A. And lead us not into Temptation, but deliver us from evil.

Q. What do you pray against in this Clause, Lead us not into Temptation.

A. I pray that God will either keep me from all Temptations to Sin, or would strengthen me under them.

Q. Why do you pray that God would not lead us into Temptation, since he never tempteth any Man to Sin ?

A. Because all Temptations are by God's permission, & he can strengthen us at any time, and keep us from falling.

Q. What Proof have you of God's Power and Goodness in this matter ?

A. From

A. From 1 Cor. 10. 13. God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it.

2 Pet 2. 9. The Lord knoweth how to deliver the Godly out of Temptation.

Q. What is the Evil you pray to be delivered from?

A. The Evil of Sin, and of Punishment, the evil of Temptation, and the Devil, the Author of it.

Q. What is the Sum of what you pray for in this Petition?

A. I pray, that it will please God to save and defend me in all dangers, whether of Soul or Body, and that he will keep me from all Sin and Wickedness, and from my spiritual Enemy, (the Devil) and from everlasting Death.

Q. What is the Doxology, or Conclusion of the Lord's Prayer?

A. For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

Q. What is meant by Doxology?

A. It's a solemn Form of Praise and Thanksgiving used in the Church of God.

Q. What is contain'd in this Doxology?

A. It contains an acknowledgment of God's Excellencies, and of the Honour and Thanks which we are to render to him for whatever we receive; and of the end to which they are to be applied, to his Glory.

Q. Why do you say *Amen* at the Conclusion?

A. *Amen* signifies, so be it, and I here say it signifies, that I trust God will of his Mercy and Goodness, thro' our Lord Jesus Christ, grant all that I have prayed for.

Q. What reason have you for this your Trust, that God will hear and grant your request?

A. From Mat. 7. 8. Every one that asketh, receiveth.

Mat. 21, 22. All things whatsoever ye shall ask in Prayer, believing, ye shall receive.

Joh. 16. 23. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my Name, He will give it you.

1 Joh. 5. 14. This is the confidence that we have in him, that if we ask any thing according to his Will, he heareth us

P A R T.

PART V.

THE
Christian Sacraments.

SECT. XI.

Of the Two Sacraments; particularly of
Baptism.

Q. **H**OW many Sacraments hath
Christ ordained in his Church?
A. Two only as generally necessary
to Salvation, that is to say, Baptism
and the Supper of the Lord.

Q. Why are they laid to be generally
necessary.

A. Because no Persons are excepted
from the Obligation of observing them
but those that are incapable, and have
not an opportunity.

Q. What meant thou by this word
Sacrament?

A. I mean an outward and visible
Sign of a inward and spiritual
Grace, given unto us, ordained by

D 5 Christ.

Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Q. How many parts are there in a Sacrament?

A. Two, the outward visible Sign, and the inward and spiritual Grace.

Q. What is the outward visible sign of baptism?

A. Water wherein the Person is Baptised in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. What is the Command for Baptizing?

A. In Mat. 28. 19. Go ye and teach [make Disciples in] all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. What is the inward and spiritual Grace?

A. A Death unto Sin, and a new Birth unto Righteousness, for being by Nature born in Sin, and the Children of wrath, we are hereby made the Children of Grace.

Q. What is the State you, and all Mankind were in before Baptism?

A. We are by Nature born in Sin, and the Children of wrath, Eph. 2. 3.

Q. What

Q. What is the State you are brought into by Baptism?

A. We are hereby made the Children of Grace.

Q. How are you made a Child of Grace by Baptism?

A. As I am thereby adopted to be God's Child, and taken into Covenant with him, and have a Title to the Grace and Blessings of that Covenant, which my Baptism is the Means and Pledge of.

Q. Is Baptism alone sufficient to Salvation?

A. No, not in grown Persons; such must die unto Sin, and live unto Righteousness.

Q. What is it to die unto Sin.

A. 'Tis to be changed from the pollution of Sin, and to cease from it, as a dead Man does from the Actions of Life.

Q. What is it to live unto Righteousness?

A. 'Tis to have a Change wrought in the Soul, by receiving holy Dispositions from the Spirit of God, and an Ability to proceed in all Virtue and Godliness of living.

Q. How do you prove that in Baptism

tism there is a Death unto Sin, and a new birth unto Righteousness?

A. From Rom. 6. 4. We are buried with him by Baptism into Death, that like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in newness of Life.

Rom. 6. 11. Reckon ye your selves to be dead indeed unto Sin, but alive unto God, thro' Jesus Christ our Lord.

2 Cor. 5. 17. If any Man be in Christ, he is a new Creature.

Q. What is required of Persons to be baptized?

A. Repentance, wher. by they forsake Sin; and Faith, whereby they steadfastly believe the Promises of God made to them in that Sacrament.

Q. What is Repentance?

A. A hearty sorrow for, and forsak-

ing of Sin.

Q. How do you prove that Repentance is required of Persons to be Baptized?

A. From Acts 2. 38. Repent and be baptized every one of you, in the Name of Jesus Christ, for the remission of Sins.

Q. How do you prove that Faith is required of Persons to be baptized?

A. From Acts 2. 41. They that gladly received his word, were baptized.

Acts

Acts 8. 37. *If thou believest with all thine heart, thou mayst be Baptized.*

Q. *Why then are Infants baptized, when by reason of their tender Age they cannot perform them?*

A. *Because they promise them both Faith and Repentance by their Sureties, which Promise, when they are come to Age, themselves are bound to perform.*

Q. *If Repentance and Faith be required of Persons to be baptized, how then are Children capable of Baptism?*

A. *They are capable of a Covenant-Title to the Blessings of Pardon, Grace, and Salvation, on God's part, and of being oblig'd by Vow and Promise on their part; but actual Faith and Repentance is then necessary, when they come of Age to take this Vow upon themselves.*

Q. *What proof have you that Infants are capable of Grace and Salvation?*

A. *From Mat. 19. 14. Suffer little Children, and forbid them not to come into me, for of such is the Kingdom of Heaven.*

Q. *What Proof have you of Infants being oblig'd to do a thing they do not actually consent to?*

A. *From Gen 17. 14. The uncircumcised Man Child, whose flesh of his Fore-skin is not circumcised, that Soul shall be*

cut off from his people, he hath broken my Covenant.

Deut. 29. 10, 11, 12. *Ye stand this day all of you before the Lord, your Captains of your Tribes, your little ones, that thou shouldest enter into Covenant with the Lord thy God.*

Q. What warrant is there for the Baptism of Infants born of Christian Parents?

A. Because the Covenant which Baptism is the admission into, belongs to them.

Q. How do you prove that the Covenant belongs to the Children of Christian Parents?

A. From *Acts 2.39. The promise is unto you, and to your Children.*

I Cor. 17. 14. *Now are your Children Holy, or Christians.*

S E C T. XII.

Of the Lord's Supper.

Q. **W**hy was the Sacrament of the Lord's Supper ordained?

A. For the continual remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.

Q. Why is this Sacrament call'd the Lord's Supper?

A. Because

A. Because it was appointed by our Lord at Supper, immediately before his Death.

Q. For what end did our Lord appoint it?

A. As a means to keep up the remembrance of the Sacrifice of his Death, and to convey and assure to us the Benefits we receive thereby.

Q. How does this appear to be the end of appointing this Sacrament?

A. From Luke 22. 19. *This is my Body which is given for you; this do in remembrance of me.*

1 Cor. 11. 26. *As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's death till he come.*

Mat. 26. 28. *This is my Blood of the New Testament, which is shed for many for the remission of Sins.*

Q. Why is Christ's death called a Sacrifice?

A. Because Christ was a Sacrifice for Sin.

Q. How do you prove that Christ was a Sacrifice for Sin?

A. From Heb. 9. 26. *He put away Sin by the Sacrifice of himself.*

2 Cor. 5. 21. *He hath made him to be a sin offering for us, who knew no sin.*

Q. How

Q How long is the Ordinance to continue ?

A. It's for the continual remembrance of the Death of Christ, till he come to judge the world ?

Q. How do you prove that the Sacrament of the Lords Supper is to continue till Christ's second coming to judge the World ?

A. From 1 Cor. 11. 26. *As often as ye eat this Bread, and drink this Cup, ye do shew the Lords Death till he come.*

Q. What is the outward part or sign of the Lord's Supper ?

A. Bread and wine, which the Lord hath commanded to be received.

Q. What proof have you that the Lord hath commanded Bread and Wine to be received ?

A. From 1 Cor. 11. 23, 24, 25. I have received of the Lord, that the Lord Jesus, the same night in which he was betrayed, took Bread, and when he had given thanks, he brake it, and said, take, eat this is my Body which is broken for you; this do in remembrance of me: After the same manner also he took the Cup.

Q. What is the inward part or thing signified ?

A. The Body and Blood of Christ which

which are verily and indeed taken, and received by the Faithful in the Lord's Supper.

Q. How is the Body and Blood of Christ verily and indeed taken & received, &c.

A. All who rightly receive this Sacrament, do thereby actually partake of that great Sacrifice which Christ offer'd; and of all the benefits which he thereby merited for Mankind, in order to the Sanctifying and saving of their Souls.

Q. How is this prov'd from Scripture?

A. From 1 Cor. 10. 16. *The Cup of blessing which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the Body of Christ?*

Q. what are the Benefits which we receive thereby?

A. The strengthening and refreshing of our Souls, by the body and blood of Christ, as our bodies are by the Bread and wine.

Q. How are our Souls strengthned and refreshed, &c.

A. By being meet partakers of the Sacramental Bread and Wine, we are assur'd of Christ's Favour and goodness towards

wards us, That we are true and living members of his Body the Church, and also Heirs thro' hope of his everlasting Kingdom.

Q. What is required of them that come to the Lord's Supper?

A. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively Faith in God's Mercy through Christ, with a thankful remembrance of his Death; and to be in Charity with all Men.

Q. How do you prove this Examination necessary?

A. From 1 Cor. 11.27, 28. *Whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. But let a man examine himself, and so let him eat of that Bread, and drink of that Cup.*

Q. Why is repentance necessary to the receiving of the Lord's Supper?

A. Because without repentance we can hope for no Benefit from the Death of Christ, which we here remember.

Q. How is it proved that we ought to Repent?

A. From 1 Cor. 5. 8. *Let us keep the Fast, not withhold leaven, neither with the leaven*

leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

I Cor. 11. 31. If ye would judge our selves, we shoul d not be judged.

Q. Why is Faith necessary to the receiving the Lords Supper.

A. Because it is a Sacrament, appointed for such Believers as own their Baptism, and are ripe in Knowledge; and for that herein they have a near Communion with Christ, and feed on him by Faith.

Q. What Proof have you for this Duty.

A. From 2 Cor. 13. 5. Examine your selves whether ye be in the Faith.

Heb. 10. 22. Let us draw near with a true Heart, in full assurance of Faith.

Q. Why is our thankfulness necessary to the receiving the Lord's Supper?

A. Because the Lord's Supper is a Sacrifice of Thanksgiving to God for our Redemption by Christ.

Q. What Proof have you for a thankful Remembrance of Christ's Death?

A. From Rom. 5. 8. God commendeth his Love towards us, in that whilst we were yet Sinners Christ died for us.

I Cor.

1 Cor. 6. 20. *Ye are bought with a Price, therefore glorify God in your Body, and in your Spirit, which are God's.*

Q. *Why is the being in Charity necessary to the Lord's Supper?*

A. *Because 'tis a feast of Love, and a Communion of Christians one with another ; and signifies their Conjunction in one spiritual Body.*

Q. *What Proof have you for this Duty?*

A. *From Mat. 5. 23, 24. If thou bring thy gifts to the Altar, and there remembrest that thy Brother hath ought against thee, leave there thy gift before the Altar and go thy way; first be reconciled to thy Brother, and then come & offer thy gift.*

1 Cor. 10. 17. *We being many are one Bread, and one Body, for we are all Partakers of that one Bread.*

Eph. 5. 2. *Walk in Love, as Christ also hath loved us, and hath given himself for us, an Offering, and Sacrifice to God.*

1 John 4. 11. *If God so loved us, we ought also to love one another.*

THE END.

A P R A Y E R to be said by a Child Morning and Evening.

O Lord my God, who art Lord of Heaven
and Earth, the Father of Mercies, and
the God of all Consolation; I desire to adore
and praise thy Goodness express towards
me, who am less than the least of all thy
Mercies; for my Creation, Preservation,
and all the Blessings of this Life: But
above all, I desire to praise thy Name, for
thy wonderful Love in Christ Jesus my
Lord; for the Means of Grace, which,
thro' him, thou hast placed me in the Pos-
session of; and those Hopes of Glory,
which by the Covenant which thou wast
graciously pleas'd to seal with me at my
Baptism, thou hast confirm'd to me. O make
me, I beseech thee, duly sensible of the value
of thy Favour! and accordingly to be desirous
of it; and to this end, make me
always mindful of that solemn Vow which
I made at my Baptism: And give me
Grace to resist the several Temptations of
the Devil, the World, and my own corrupt
Nature. Possess me with a hatred of all my
former

former breaches of this sacred Obligation, and to take care to walk more cautiously for the time to come. Purify my heart from all vain Thoughts & Desires: Keep my Tongue from evil speaking, Lying and Slander, and my Body in Temperance, Sobriety and Chastity, & in every respect, let my Conversation be as becometh the Gospel. Keep me by thy Power, thro' Faith unto Salvation.

Enlarge and Bless thy Holy Catholick Church, with more abundant Peace and Purity: Pardon the Sins of the Nation I live in, and make us a holy People, zealous of Works: Bless the Queen, and all that are put in Authority under Her: Bless the Ministers of thy Holy Word & Sacrament: Bless all my Relations and Benefactors, and Forgive all my Enemies.

Take me into thy protection this Day, or Night. 'Tis thou only, Lord, makest me to dwell in safety. But whether I sleep or wake, live or die, let me be found thine own, to thy eternal Glory and my Everlasting Salvation, thro' Jesus Christ, in whose Blessed Name and Words, I sum up my imperfect Prayers, saying, Our Father, &c.

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A PRAYER to be said at the
first coming into Church.

*LORD, I know not what to pray for
as I ought : Let thy Spirit help my
Infirmities, and enable me to offer up a
spiritual Sacrifice acceptable to thee, by
Jesus Christ, Amen.*

Grace before Meat.

*B*LESS, O Lord, these thy Creatures
to our use, and us in the use of
them to thy Service, thro' Christ our
Lord. *Amen.*

Grace after Meat.

*W*E give thee hearty Thanks, O
God, for this present Refresh-
ment which thou hast given us, by the
use of these thy Creatures: Grant that
as we live by thy Bounty, so we may
be guided by thy Fear all our Days ;
thro' Christ our Lord, *Amen.*

F I N I S.



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